



1958

Chippewa (Ojibwa) text

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Chippewa (Ojibwa) text

Authors

Elizabeth Peake, Ron Swick, Aretta Hagar, Christian R. Jensen, Barbara Mallon, Dick Loving, Joyce Swick, Katherine Deibler, Richard Phillips, Bill Mallon, John D. Miller, Willy Brandle, and Charlotte Jensen

Student: Ron Swick
Language: Chippewa
Informant: Elizabeth Peake
Redby,
Minnesota
Date: August 8, 1958

1 Kamiskwawagukag iwidi gi-tayan. 1 Cass Lake over (there) past tense-
living (I) 2 gi/ɕiw-gima o-gi-misawen-dan wia-nikanosidot i'u o-minowa-
ɕimo-wen Mak. 2 big-boss (chief) third person singular-past tense-wish-
3rd person inanimate object having desire in himself-to translate that
(also a type of marker unanalyzed) third person singular-good-news-3rd person
agreement to prefix Mark. 3 be•žik midaš ima ikwe gi-aya ka-giki-nowama-
wend Wycliffe miš ka-iži-maži-ožibi'amu-wad. 3 construction marker (unanalyzed)
there woman 3rd person singular (zero phoneme) past tense-there (location)
past tense-is taught-3rd person singular Wycliffe so (construction marker of
dependent clauses unanalyzed entirely) past tense-begin (action) first time-
to write-3rd person plural. 4 be•žik igu anišinabe ikwe o-gi-widoka-gun
miš gaye nin-ka-iži-widoka-zoyan. 4 one there Indian woman 3rd person
singular-past tense-help-3rd person singular so (construction marker of
dependent utterances) also 1st person singular-past tense-begin-to help 3rd
person singular. 5 biniš idaš aši-be•žik mawando-bi'ika-dek nin-gi-gižika-
min. 5 Here...there (finally) ten-one coming together-something written
1st person singular-past tense-finish-1st person plural exclusive. 6 miš
eta o'o minik ka-gižika-mang. 6 so only that much past tense-finish-3rd
person singular neuter inanimate object. 7 gawin gi-'iži-sesin-on ge'abi
ɕi-anokada-mang. 7 negative past tense-begin (action) turn out-3rd person
singular neuter some more inf. form-work-3rd person singular inanimate object.
8 ga-nišwaso bipona-gak idaš minowa nin-gi-maži-ka•min. 8 past tense-eight

year-pluralizer construction marker (and) again 1st person plural-past tense-
begin (first time or after long abstinence) 3rd person plural. 9 miš i'u
ga-'iži-gižika-mang. 9 so that past tense-action-finish-3rd person singular
neuter inanimate object.

Explanatory Note

Key to symbols and several abbreviations:

()	enclose a comment
'	glottal stop
/	tš
š,š,tš	pronounced like <u>shhh</u> (be quiet)
per.	person
obj.	object
sing.	singular
pl.	plural
•	length

Free Translation

1 When I was living over there at Cass Lake 2 the big boss wanted to
translate his gospel of Mark. 3 There was one woman there who was taught
by Wycliffe and they started to write it. 4 One Indian woman helped her
and I also helped. 5 We finally got eleven chapters done 6 and only
this much we finished. 7 It did not turn out that we should do any more
work on it. 8 After eight years we again started to work on it. 9 Thus
we finished it.

Student: Aretta Hagar

Language: Ojibwa

Informant: Miss Elizabeth Peake
Redby, Minnesota

Date: July 1958

1. ki-pimomiko-ko-banin kokkokkou 1. pt-get a horse back ride-uncrt (uncertainty)
-sometime ago the owl
2. inkotiṅ kiṅwē inini. papa-ki-wuse-tt/ 2. Some time ago as the story goes
a man going-pt-hunting-he/ 3. misa kiṅwē e.s-we.-kosi-tt 3. and so as the story
goes progressive-uncrt (to be)-tired-he 4. e.s-wonapi-tt ima mitikan/ 4. pro-
gressive-sit-he there log/ 5. misa ima nana-matapi-tt// 5. and so there
continuative-sit-he// 6. o-ki-wapa-man kiṅwē awia baci-peiko-nitt apisi tipisska
na-matapi-tt// 6. He-pt-see-him so the story goes someone come-riding horse-
he completely straight punctual-sit-he// 7. awe.nin ta-na wa?aw initam kiṅwē//
7. Who and then-question indicator this one animate he thinks so the story
goes// 8. asikwa kiṅwē o-nisitawi-nawan 8. Now so the story goes he-recognizes-
him. 9. misapos-^uṅ kwanawin ini. minawa kokkokko-an/ 9. jackrabbit-obviative it
must have been that and owl-obviative/10. aw kwanawin kokkokkou ki-ppatan-
kka^{''''}si-^{''''}ssin// 10. that it must have been owl pt-get stuck-claws-animate//
11. te.ppipina-kko-panin ini misapos-an o-pwa-na-wian ta^{''''}ss anawi-onpisa-att//
11. catch-uncrt(uncertainty) -when sometime ago that jackrabbit-obviative
he-negative-uncrt (get)-him and then uncrt(him)-goes up-he// 12. mi.-ta^{''''}ss
i?yu pimi-kicci-kwakkwa^{''''}sskwani-tt aw misapos kae. win aw kokkokkou pimi-tte.saṅke.-
sett// it was then and then that motion-big-hop-he that jackrabbit also
him that owl motion-flapping wings-he//

Explanatory Note

Most of the word breaks in this data were obtained directly from the informant's interrupted discourse. The pauses (// and /) were mostly determined by the meanings involved rather than by any final versus semi-final pauses.

KEY to symbols and several abbreviations:

- separates morphemes
- uncrt () uncertain with a possible meaning enclosed in the ()
- . marks length on vowels
- // final pause
- / semi-final pause
- pt past tense

The symbols pp, p, tt, t, etc. were used in much the same way as Bloomfield used them, i.e., to show fortis and lenis respectively. In my own phonetic recording, I recorded the lenis phonemes with the corresponding voiced symbol, and the fortis phonemes appeared to freely fluctuate between a lenis voicing and a fortis unvoicing.

Free Translation

1. When the Owl got a Horse-back ride
2. Some time ago as the story goes a man was going hunting 3. and so as the story goes he got tired 4. and he sat down there on a log; 5. and so there he sat.
6. He saw so the story goes someone come riding on horse-back right straight to where he was sitting. 7. "Who is this?" he thinks, so the story goes. 8. Now so the story goes he recognizes 9. that it must have been a jackrabbit and an owl 10. and that it must have been that the owl got his claws stuck. 11. When he caught the jackrabbit, he couldn't get him up in the air, 12. and it was then that the jackrabbit was taking big hops and the owl was flapping his wings.

Student: Christian R. Jensen
Language: Chippewa
Informant: Elizabeth Peake
Redby, Minnesota
Date: July 26-27, 1958

Pikuci:kwi:wi:sens A Boy's Name

Meaning, "Big Stomach Boy"

1 ə:yentə: ki:we mindi:mo:ye i:ma wa:škwē:wo:dena:// 1 There lived-
old lady-edge of town. 2 kwi:wi:sens ki:we uga:na:we:ni:ma:n
Pikuci:kwi:wi:sens i:žini:ka:zo:wan// 2 Little boy-she's keeping-
Pikuci:kwi:wi:sens-whose name is. 3 ə:ya: daš ki:we o:ki:ma: i:ma:
o:dena:nk muža:k ki:we o:bi:ma:wa:tisa:n iniw mindi:mo:yeyan//
3 There is-king-there-city-often-come to visit-that-old lady. 4 ingo:-
tink ki:we bi:ma:wa:ti:ši:we:t o:gi:wa:baman Pikuci:kwi:wi:sensən
bi:kwe:kiši:nit// 4 One time-when he came to visit-he saw-Pikuci:kwi:-
wi:sens-lying under the covers there. 5 a:nin daš e:ži:ciget Pikuci:-
kwi:wi:sens i:ki:to: ki:we// 5 What-he's doing-Pikuci:kwi:wi:sens-he
said? 6 ki:ʔi:go:ši:mo: go:ša // 6 Fasting-it is. 7 mi:sa ki:we mi:-
na:wa: ma:wa:ti:ši:we:d ə?a:w o:ki:ma: ni:bo:wa: ko:a:pi: ka:ta:so:-
ka:na:ka:dinik o:gi:wa:baman ki:we Pikuci:kwi:wi:sens pə:pana:ni:pa:-
wi:nit// 7 And-again-going to visit-that-king-many-that time-number of
days-he saw him-Pikuci:kwi:wi:sens-standing around. 8 tet Pikuci:kwi:wi:-
sens mi:sa: gi:ki:go:ši:mo:yan o:ti:na:ng ki:we// 8 Exclamation of
surprise used by men only-Pikuci:kwi:wi:sens-and so-you have fasted-he
said to him. 9 e? mi:ʔi:we gi:ki:ʔi:ko:ši:mo:ya:n// 9 Yes-and it
is so-I have fasted. 10 ə:we:gwo:nen daš ge:kendaman o:ʔo: gi:ki:ʔi:-
go:ši:mo:yan// What is it-you know-that-you have fasted? 11 ha:

cini:ta:gi:mo:ti:ya:n sa // 11 Oh-that I will be able to steal-it will
 be so. 12 hæ: takapi: pi:gi:mo:ti:mi:šikan mi:ta:so:ni:ma:ni:šta:ni:-
 šī:mak // 12 Oh-let it be-come steal from me-ten-my sheep. 13 e?
 o:ti:na:ng ki:we // 13 Yes-he said. 14 mi:sa a:šī:kwa: gini:gi:we:t
 aʔaw o:ki:ma: gi:a:ya:nkwa:mi:ma:t iniw uma:ni:šta:ni:šī:wi:ni:ni:man
 we:we:li: ce:ko:na:we:ni:ma:nit iniw ma:ni:šta:ni:šan ga:na:ge:ko:
 Pikuci:kwi:wi:sens tice:bi:bi:na:set // 14 And so-now-he went home-
 that-king-he warned them-those-shepherds-careful-to guard them-those-sheep-
 not even-Pikuci:kwi:wi:sens-won't catch them. 15 mi:sa ge:git ke:-
 ?i:šī:cige:wa:t // 15 And so-sure enough-this they will do. 16 Pikuci:-
 kwi:wi:sens wi:n ki:we wa:nda:pa:pi:na:ko:mi:gi:se ma:zi:niški:pi:ciganan
 o:šī:ʔa:t e:ži:na:go:sit i:ku o:di:šī:a:n // 16 Pikuci:kwi:wi:sens-him-
 he was-very-busy-a dummy-he makes-what looks-like-that is-to appear like
 himself. 17 mi:sa a:šī:kwa: ka:ʔi:ži:ma:ca:t mi:taš i:witi: na:ga:-
 ke:ʔa: ge:bi:ʔišī:niša:ʔi:ga:zo:nit iniw ma:ni:šta:ni:šan e:ža:t //
 17 And so-now-he went-and-over there-at that place-where will be led
 through-those-sheep-he went.

Explanatory Note

Phonemes:	<u>a</u> as <u>u</u> in but	<u>a:</u> as <u>a</u> in father
	<u>i</u> as <u>i</u> in bit	<u>i:</u> as <u>ee</u> in beet
	<u>e</u> as <u>e</u> in pen	<u>e:</u> as <u>a</u> in state
		<u>o:</u> as <u>o</u> in obey
	<u>c</u> as <u>ch</u> in church	
	<u>š</u> as <u>sh</u> in shin	
	<u>z</u> as <u>z</u> in azure	

Translation uncertain for daš and ki:we. No English equivalent is given in this text.

In the literal translation dashes separate morphemes.

Free Translation

At the edge of town there lived an old lady. She lived with a little boy whose name was Pikuci:kwi:wi:sens. There was a city there, and the king from this city often comes to visit the old lady. One time when he came to visit, he saw the boy lying there all covered up with blankets. So he says, "What's the boy doing?" "Oh he's fasting." So many days after that the king went and visited again and he saw the boy standing around there, so he says, "So you fasted?" Then he said, "Yes, yes I have." Then the king said, "What is it that you know now that you have fasted?" "Oh that I will be able to steal." "Well, then you come over and steal ten of my sheep." "All right," he said. So the king went home, then he warned his shepherds to be careful to guard his sheep so this boy could not steal them. They said they would do that. In the meantime this boy was busy making a dummy to look like himself. Then he went over to the place where the shepherds passed through with the sheep.

Student: Barbara Mallon

Language: Chippewa

Informant: Elizabeth Peak
Redby,
Minnesota

Date: August 7, 1958

1 sa:nkwεšī: mi:na:wa: wa:šak

1 Mink and Muskrat

2 a:yi:nta:wuk sa: ki:nwε wa:šak mi:na:wa: sa:nkwεšī:. 2 There
lived so it was Muskrat and Mink. 3 i:nkuti:nk sa: ki:nwε ka:ʔ-
i:šī:-ki:wose-wa:t uki:ni:sa:wa:n taš makkwa-n. 3 Once so it was
conjunct verb, past tense-thus-hunting-they they killed no meaning bear-
relater of story. 4 mi:sa: ka:ʔ i:šī:-kusa-wa:t wi:a:mwa:wa:t. 4 And
conjunct verb, past tense-thus-afraid-they to eat it. 5 wušak i:taš uki:
ni:pukkwa:pi:to:nk punki unakis mi:sa: ka:ʔ-i:šī:-ki:wewa:t. 5 Muskrat
no meaning grabbed a piece of it little piece gut and conjunct verb, past-
thus-home-they. 6 sa:nkwεšī: a:pi:ta:na:ntonk ka:ʔ-i:šī:-ka:wεnkkwεsi-t.
6 Mink being so hungry conjunct verb, past-thus-fell asleep-he. 7 mi:sa:
a:šī:kwa: wa:šak a:ya:po:kupa:nε unakεš. 7 And so now Muskrat started
to roast the gut. 8 ka:ʔ-i:šī:ʔ-omatataso-t sa:nkwεšī mi:s i:ʔi:
ka:ʔ-ik to-t nešepeswkaš a:wa:ykwa:nεnktus sεwεki:s sa:pwεn. 8 Conjunct
verb, past-thus-awaken by the smell-he Mink and so that conjunct verb,
past-said-he my roommate what is it what is it that you are roasting. 9 wa:
šak ka:ʔ-i:šī:-nkwetum ki:-maskum-i:nan kuša:na mina:po:kus. 9 Muskrat
conjunct verb, past-thus-answered uncertain-bear-our it is tastes good.
10 mi:sa:a:šī:kwa: ka:ʔ-i:šī:-maca:-wa:t unda:wa:ba:ma:wat u-makkumi:-wa:n.
10 And so/ now conjunct verb, past-thus-goes away-they to look for it

uncertain-bear-their. 11 tešu i:na:da:kušši:-no:wa:t sa:nkwęši: ki?-i:
 ki:to: a:waykwunę wa:ya:si:tik. 11 Near getting there-they Mink past
 tense-he-said what is it shining. 12 mi:š i:ko: ki:wę a:ni:da:ytiti:
 to-t ka:~-i:si:-tasso:so-t 12 So it was that when grabbed it-he conjunct
 verb, past-thus-got caught-he. 13 mi:ta:ši:ku da:ya:ywi:n a:?a:w wušak
 ka:~-i:ši:-wa:pasat. 13 So it was he also that Muskrat conjunct verb,
 past-thus-what happen to him.

Explanatory Note

Orthographical Statement:

: = length
 c = ts
 underlined vowel = nasalized vowel

Phonological statement: all the consonants are equal in value to Pike's
 phonetic chart and agree with Bloomfield's consonants. The vowels are as
 follows:

a	ə	i:	i	e	e
i	ɪ	a:	a	u	u
o	ʊ	o:	o	ɛ	ɛ

Free Translation

1 The Mink and the Muskrat
 2 Once there lived a Muskrat and a Mink. 3 Once they went hunting and killed
 a bear. 4 And they were afraid to eat it. 5 The Muskrat grabbed a little
 piece of the gut and they went home. 6 The Muskrat was so hungry that he
 fell asleep. 7 And the Muskrat started to roast the gut. 8 The Mink was
 awakened by the smell and he said to his roommate, "What is that you are
 roasting?" 9 The Muskrat answered that the bear tastes good. 10 And so
 they went to look for their bear. 11 When they got near the Mink said,
 "What is that that is shining?" 12 And so when he grabbed it he got
 trapped. 13 And that also happened to the Muskrat.

Student: Dick Loving

Language: Ojibwa

Informant: Elizabeth Peak
Redby, Minnesota

Date: August 5, 1958

1 mano.min-ikke.-nkk 1 Rice-making-pl
2 a.ššikwa wi.mano.min-ikke.nkk 2 Now ft-rice-making-pl.
3 šima.n-es ikko a.ya.makat a.patakk 3 Boat-little it_is
it_exist-is_there that_which_is_used. 4 ka.wi.n wi.n-ikko
iw tinawa a.ya-patakk pakitta-wa.-nkk 4 No that-it_is that
that_kind which-is_used cf_putting_down-cf_while_boating-pl.
5 na.wašš-ikko panki. tapassa šima.n-es 5 much_more-it_is
little low canoe-little. 6 mi.nawa kešš-kinawa-kkwakk
ka.nta-kki-ikan mi.nawa ni.š pawa-ikana.-kko.n 6 And big-
long-stick push-cf_earth-thing_used_to_push_with and two
sprinkling-hit-cf_stick. 7 mi.sa a.ššikwa ma.ša.-nkk
na.ssikka.m-i-nkk sa.kaikan a.ya-makat mano.min 7 Then now
going-pl going_over-t-pl lake there-it_is rice. 8 a.ššikwa
takoššin-nkk iwiti pakkopi-n-ika.te. šima.n nipo.s-i-nkk
mi.-itašš-ikko ni-ka.nta-kki-o-nkk 8 Now arriving-pl
over_there going_into_water-t-doing_to_it canoe getting_in-
pl and_it_is_that-and-it_is pa-push-cf-earth-t-pl. 9
otittam-i-nkk iw mano.min a.ššikwa ma.š-ppawa-am-i-nkk
9 Getting_to-t-pl that rice now start-sprinkling-cf_being_
done-pl. 10 e... 10 This_action_continues. 11 piinišš
mo.šškine.-k šima.n a.ššikwa ki.wa-o.-nkk mi.-iššakka.-nkin

akwa-pi-~~ɸ~~-ika.te.kk ɸima.n 11 Becoming filled canoe now going
home-t-pl and_it_is_that-shore-? taking_out_of_water-cf_gripping-
t-doing_to_it canoe. 12 a.ʃʃikwa paɸina-ika.te.kk mano.min
maʃʃkkimot-ankk me.sa a.ʃʃikwa ki.we.-nkk 12 Now putting-doing
_to_it rice sack-t-pl and_so now going_home-pl 13 akkawe.-itaʃʃ
pa.-s-ika.te iw mano.min mi.-itaʃʃ a.ʃʃikwa.ki.tassike.-nkk
13 Wait-and_then drying-t-doing_to_it that rice and_it_is_that-
and_then now parching-pl 14 po.tawe.-nkk ima. kisi.pi.-kaikan-
i-makkakk itaʃʃ a.patatt osa.wa-kis-ika.te.kk 14 fire_is_built-pl
there wash-rubbing-t-big_box and_so is_being_used brown-heating-
doing_to_it. 15 iw mano.min mi.ko-a-ppane.-anwe.-ika.te.kk
15 That rice it_is_that-is-t-stir-doing_to_it. 16 bi.iniʃ ikko
kakkina.osa.wa-kkitek 16 Becoming it_is all brown-heating 17 mi.
sa ka.ki.ʃʃi.tta.nkk ki.tassike.-nkk a.ʃʃikwa ma-mikoʃʃ-kan-i-nkk
17 Then cf_all-done-pl parching-pl now at_intervals-rubbing-with_
feet-pl. 18 aw inini paʃʃkkwe.kin-a-kkissin-an o-pissi.kka.n-an
18 That man buckskin-t-shoe-pl he-wears-pl 18 a.ya-itaʃʃ ima.
wan-ika.te.kk panki. mi.-itaʃʃ ima. ketaʃʃi.-mi-miko.ʃʃ-kan
19 It-is there making_hole-doing_to_it little it-is there place_
where-continually-rubbing-sg. 20 ka-kkiʃʃi-kan itaʃʃ a.ʃʃikwa
moʃʃkka.ɸ-ika.te.kk 20 All-done-sg then now winnowing-doing_to_it.
21 moʃʃkka.ɸi-na.ikan a.patakk 21 Winnowing-dish is_used. 22 mi.sa
iw ki.ʃʃi-t-ika.te.kk 22 and_so that done-t-doing_to_it.

Explanatory Note

Key to symbols and/or abbreviations:

pl	plural	cf	contraction for
sg	singular	ft	future tense

pt	past tense	pa	potential action
?	meaning unknown	t	transition and/or unknown
-	joins word which together give the meaning.	š	š

Free Translation

1 Rice Harvesting

2 Now it is going to be rice harvesting. 3 A little canoe is used,. 4 not that kind which is used when fishing with nets. 5 This canoe is smaller and has lower sides. 6 And a big long stick for "poling" or moving the boat along and two ricing sticks (are used). 7 A group leaves and goes over to the lake where the rice is. 8 Now arriving over there the canoe is taken into the water, gotten into, and then it is "poled" on out. 9 Arriving at the rice (they) start knocking it into (the canoes). 10 This continues. 11 Gradually the canoes are filled. Now (they) go home and on getting to shore pull the canoes out of the water. 12 Now the rice is put into sacks and then (they) go home. 13 First the rice is dried and then it is parched. 14 A fire is built there and a wash tub is used to heat and brown it. 15 The rice is continually being stirred. 16 It gradually becomes all brown. 17 When finished parching (they) now thresh (the rice) by rubbing it at intervals with their feet. 18 That man doing it is wearing buckskin shoes. 19 Over there where there is a little pit in the ground is where he is doing it. 20 When all finished this (they) now winnow (the rice). 21 A winnowing tray is used. 22 And so it (the harvesting) is finished.

Student: Joyce Swick

Language: Chippewa

Informant: Miss Peak
Redby, Minnesota

Date: August 8, 1958

1 enabužu gi:pim(b)suguban-an.

1 An old Indian character ride: again-ob.

2 enabužu giwę ba-bimuse ani?-unagos in-inak. 2 An old Indian character so-the-story-goes continuative-walk unct-evening-in the. 3 ingoding gu giwę u-gi-wabandan gegu mikana-ng ate:-n k. 3 Later is as-the-story-goes 3rd pers.-past tense-see (inanimate object) something road-unct. inanimate-unct. 4 misaeži-nasikang wa-wabandan-g gi-desa-biwin-ikadeni. 4 So action indicator-go unct.-see (inanimate object). 5 misa ga?i:zi-buz t. 5 So got-on. 6 minowa gu gegu u-nananzibi-tun eža-wasakonese-n(k minowa eži-madw(biso-n)t midaš eži-maži-bizut. 6 And is thing he-touch-it (inanimate object) action indicator-lights-pl and action indicator-noise-demonstrative so act. ind.-start-leave. 7 u-gi-wabandan wasakoninžikanan. 7 He-past tense-see (inanimate object)-pl. lights-pl. 8 niž bedebenagodinak. 8 Two coming towards-pl. 9 ga-ganonidz-ut. 9 progressive-talk-unct. 10 naška gu ša gedudawa-g^Wa igu inini-wag ba-žib(zowat. 10 See it is do-to-them-unct. pl. man-pl. continuative-coming. 11 nawa?i in-gani?ip(s. 11 Between 1st person-unct.-go. 12 mi?u enendank dibišku bi-niž-ubide-wan misa nawa?i apiži eži-nagisgawat wasakoninžikan-ing. 12 And that he thinks even unct-two-come-pl. so between very action indicator-met them lights-unct. 13 midaš isk^Waž gi-kandamogoban(n. 13 So last past tense-he remembered/knew. 14 nagač gušguz t u:n(škat aⁱna:bit u-gi-wabandan ota:ban g^Wanawin ga-nak^Wešgang. 14 later awakened got up looked around third person-past tense-see (inanimate object) car so it was! progressive-he met. 15 gi-čiwawedandang giwę. 15 Past tense-he thought funny so-it-was. 16 wandabinge?-api. 16 he hard-laughed-very.

Explanatory Note

Key to symbols and abbreviations:

()	(inanimate object)	:	length
unct	uncertain	ob	obviate
pl	plural		

Free Translation

1 Hiawatha Rides Again

2 Hiawatha was walking along in the evening. 3 Later on he saw something on the road, so he walked up to it. 4 Looking it over, it had a saddle on it, 5 so he got on. (motorcycle) 6 He pushed every button, the lights came on and the motor started--he took off. 7 As he was riding he saw some lights. 8 "Two of them ahead," 9 he talked to himself. 10 "Watch me fool those men coming. 11 "I'll go between them". 12 He thought they were on the same thing he was on, so he met them right in between the lights. 13 That is all he remembered. 14 Later on he woke up and looking around he saw it was only a car he had met. 15 He thought it was funny. 16 He laughed very hard.

Student: Katherine Deibler
Language: Chippewa
Informant: Elizabeth Peake
Cass Lake, Minn.
Date: July 21, 1958

Enabushu

1. a:pitink ki:we~ Anapusho papimoset chi:keWh ki:wa:paman shi:sh:i:pan
akumonith. 1. one time - so the story goes - Enabusho - as he was walking
- near shore - he saw - ducks - on water. 2. winke'ki:we~ umisawinawa:n.
2. very much - so the story goes - he wished for them. 3. amanch
ke?ina:pinanawakwa:panen ki:we~ - inandam 3. how - in what way could I
kill them - so the story goes - he thought. 4. ka?ishimawenshituto
mashkus:iwan 4. he gathered together - some hay 5. ki?upu:ntan 5. he
lifted them up to his back 6. mis:ah mi:nuwa: kinipiniwanat 6. and so -
again- he went by with his pack 7. ema: akumonit uki:nikanuwonan 7.
there - where they are on the water - he spoke to them 8. nicim:e?:i:tuk
nakamunan nimpimu:nta:nan ambah ka?:u:ni:mi?ininim 8. my brothers - songs
- I'm carrying in my pack - come - I'm going to have a dance for you
9. mis:ah keke:th eshitapweta:wot 9. and so - surely - they believed him
10. ?ashikwa machi:ni:mi?at 10. now - he started them dancing 11. mitash
?ena?ank ke:ku ayinapik:e:kun kikamamis:ku:cha:pin 11. ? - he sang this
- don't - don't look around - you will have red eyes 12. mi:s:ah ke:keth
pas:ankwapish:i:muwat mi:win ki:we enapushu pimish:imunit ema: namatapit
?eni?ishipukukwe:wa:t 12. and so - surely - they dance with closed eyes -
and him - enabushu - as they dancing by - there - where he sits - he cuts
their heads off 13. ke:ku ki:we~ init:am shinkipus 13. something so the
story goes - he heard - hell diver 14. punke eshidu:ska:pit uki:wa:paman
ki:we~ enapushu:n ?anikakish kikwe:tawa:nit ini shi:sh:i:pan ka?ishipi:pakit
ki:we~ enapushu kush:ana kitishkwashim:igunan 14. little bit - he peeked -

he saw - so the story goes - Enapushu - cutting there heads off - those -
ducks - he hollered - so the story goes - Enapushu - it is so - he is getting
us all 15. mis:ah ki:we~ ashikwa eimakiwawot akawah 15. and so - so the
story goes - now - they ran away - barely 16. unko ki:we~ shinkip:us
ki?i:wa 16. ? - so the story goes - hell diver - he got away 17.
enapushu ki:we~ ka?ishitakuka?anat 17. Enapushu - so the story goes -
stepped on him 18. ?ema: upikwana:nink mi:tash nunkum wanichi:napukawikanit
ma?awh shinkip:is 18. there - his back - ? - today - why his back is flat
- that - hell diver

Free Translation

One time, so the story goes, as Enabusho was walking near the shore he saw some ducks on the water. He wanted them very much, so the story goes. He thought, "How can I kill them?" He gathered some hay and lifted it up on his back and he went back to where they were on the water with his pack. He spoke to them, "My brothers, I'm carrying songs in my pack. Come! I'm going to have a dance for you." And sure enough they believed him. Now he started the dance and he sang, "Don't look around. If you do you will have red eyes." And so they danced with their eyes closed. As they danced by Enabushu, he cut their heads off. The hell diver thought he heard something. He opened his eyes a little bit. He saw Enabushu cutting the heads off of the ducks. He hollered, "Enabushu is getting all of us." And then according to the story, they ran away. The hell diver barely escaped. Enabushu stepped on his back. That is why the hell diver still has a flat back to this day.

Student: Richard Phillips
Language: Chippewa
Informant: Miss Peake
Redby, Minnesota
Date: July 21, 1958

1 api-tink ki:we[~] wenapušu: pa-pi-muse:-t ci:-kew. 1 time-location
(second hand information) Hiawatha iterative-along-walk-? location-shore.
2 Uki-wapama-n ki:we[~] šiši:p-an akumunit. 2 past-see-them (second hand
information) duck-pl.obv. (on the water). 3 wa:sa-ki:we[~]. 3 My! ?-
(second hand information). 4 umissa-win-awa:-n. 4 saw(?)-want-have-them.
5 amanc ke?e-na:pinanawkwa-pani:-n. 5 ?-(how I could kill)-them.
ki:we[~] ene:ndam. 5 ?-(how I could kill)-them (second hand information)
(he thinks). 6 ka wi-eši-ma:wa-n ci-tut maškussiwa-n. 6 then (?) ?-
thither-piled-them location-together hay-pl.obv. 7 ki-upu:nta:-nk.
7 past-lift-location. 8 mi: sa minawa ki:-ni-pi-wane:-t ima akumunit.
8 and so again past-?-along-(go with pack)-? there (on the water). 9 uki-
ni-ka:nu:-na(-n). 9 past-?-(talk to)-?-them. 10 ni-ši:me:-tuk 10 my-
(younger brother)-(plural address). 11 nakamun-an nim-bimuntan. 11 song-
pl. I-carry. 12 ampe. 12 come! 13 ka wi-ni:mi-in-inim. 13 for(?)
fut.-dance-cause(?)-pl. 14 mi: sa ke:kit eši-tepwetabu-t. 14 and so
(sure enough) thus-(believed him)-they. 15 ašikwa maci:-ni:mi-at. 15
now start-dance-them. 16 mi: tašš e:na?-ank. 16 and then sang-thus(?).
17 ke:ku ay-na:pi-k-ke:kun. 17 prohibitive iterative-look-pl.-prohibitive.
18 ki-ka-ma-misku-ca:p-im. 18 you-?-?-red-eyeball-?. 19 mi: sa ke:kit
ki-pasankwa-pi-šimo-at. 19 and so (sure enough) past-(with closed eyes)-?-
dance-they. 20 mi win ku-ki:we[~] pimi-simo-nit ima ci-kai?i manatapi-t. 20
and contrast ?-(second hand information) go-dance-they there location-near
sits-?. 21 eni-eši-poku-kwe?-wa-t. 21 (going on)-thus-(chop off)-head-?-

them. 22 ke:ku?ku ki:we[~] inita-m šinkipis. 22 something (second hand information) hear-? helldiver. 23 panki ki:we[~] eši-tosskapit. 23 (little bit) (second hand information) thither-peeked. 24 uki-wapama-n ki:we[~] enapušu:-n eni-ka-kiški-kwe-ta-wa-nit ini šiši:p-en. 24 past-see-(him obv.) (second hand information) Hiawatha (going on)-iterative-cut-head-?-?-them those duck-pl.obv. 25 ka-eši-pipakit ki:we[~]. 25 ?-thus-holler (second hand information). 26 ise: wenapušu: kušana:~. 26 Hey! Hiawatha (it is). 27 kitiš-kwa-šimikun-an. 27 ?-emphatic-(he is killing all)-us. 28 mi: sa na-ki:we[~] kakina ki-maci-pa?iwe:wa:-t. 28 and so (it was)-(second hand information) all past-begin-(run away)-they. 29 akawa kuki:we[~] šinkipis ki-iwe. 29 barely ?-(second hand information) helldiver past-(got away). 30 wenapušu: ki:we[~] ka-eši-napakawi kane?iškawa-t. 30 Hiawatha (second hand information) ?-thither-(stepped on back) (flattened it a little)-?. 31 mi: tašš ki:we[~] nu:nkum wen-ci-napakawi-t kanet a?aw šinkipis. 31 (and so it is) then (second hand information) today ?-location-back-? flat that helldiver.

Explanatory Note

SYMBOLS: p t k c s š ? m n w y i e a o u i: e: a: o: u: ~ . c is an alveo-palatal affricate, : is vowel length, ~ is nasalization of the word final vowel. Other symbols have, in general, the same values as those used in Pike's Phonemics with the following exceptions:

- (1) p t k c s š are voiceless and strongly articulated when occurring in geminate cluster; alone they are often somewhat voiced between vowels and especially after a nasal.
- (2) i and u and their long counterparts are slightly lowered; a and its long counterpart is from slightly to considerably raised and sometimes backed.

Hyphens in the text mark word medial boundaries of morphemes or suspected morphemes. Hyphens and word spaces in the literal translation correspond in general to those in the text. Groups of two or more English words referring to one morpheme or unanalyzed sequence are enclosed in parentheses. ? in the literal translation refers to a morpheme whose meaning or function has not been identified, and (?) to a preceding suggested but unchecked morpheme meaning.

Free Translation

1 One time, so the story goes, Hiawatha was walking along near the shore. He saw some ducks, it is said, on the water. My, how he must have wanted them! As he looked at them, he wished for them. "I wonder how I could kill them," he thinks, so the story goes. He went and gathered together some hay. He lifted it up on his back and there by the water again went by with his pack.

9 He spoke to them. "My younger brothers! I am carrying songs on my back. Come! I am going to have a dance for you." And so, sure enough, they believed him. 15 First he started them dancing, and then he sang like this, "Don't keep looking all around. You have red eyes." And so, sure enough, they danced with closed eyes. And, so the story goes, as they went dancing by the place where was sitting, he chopped their heads off.

22 The helldiver heard something, they say, and he peeked a little bit. He saw Hiawatha, they say, cutting the ducks' heads off. He hollered like this, they say, "Hey, watch out! It's Hiawatha. He is killing us all!"

28 And so it was, they say, that all of them ran away. The helldiver just barely got away, they say. Hiawatha, so the story goes, stepped on his back and flattened it a little. And so it is today, they say, that the helldiver has a flat back.

Student: Bill Mallon

Language: Chippewa

Informant: Elizabeth Peake
Redby,
Minnesota

Date: July 15, 16, 1958

1 awe:si mi:nawa: anišina:pe

1 Animal and Indian

2 ay-inta:-wak sa ki:wī: awe:si mi:nawa: anišina:pe. 2 Uncertain-
home-they so it was animal and Indian. 3 mi:sa: ki:wi: i:kutik
ka-iši-ki:wose:-wat. 3 And so it was at one time conjunct past-
preverb thus-hunting-they. 4 wa:sa-k ki:-papa:-iša:-wak. 4 far-away
past tense-around-go-they. 5 wi:ke ki:-?aye:kusi-wak. 5 Very much so
past tense-tired-they. 6 ka-nitake-wat taš ke:-ki:we:-wak. 6 Conjunct
past-had killed a game-they (no lexical meaning) past tense-went home-they.
7 anišina:pe taš ka-ni-?iši-kikaci-nici-waci-t. 7 Indian (no lexical
meaning) conjunct past-in motion, on the way-thus-uncertain-hand-uncertain-
he. 8 mi:š i:ʔi ani-pa-puta-tak i:ni o-nici-n kikaci-nici-waci-t.
8 And so that repetition-uncertain-blow-them those his-hand-plural
uncertain-hand-uncertain-his. 9 ka-iši-kakwecim-ikut i:nu awesi-yin.
9 Conjunct past-thus-ask-uncertain that animal. 10 ani:n i:ʔi wecito:
taman. 10 What that why you do that. 11 anišina:pe o-ki:-inan ni-ki:
ša:-namu-notanan i:ni ni-ninci-n. 11 Indian he-past tense-uncertain.
I-warm-breathe-uncertain those my-hand-plural. 12 mi:š ašikwa ka-iši-
takušino-wat enta-wat. 12 And so now conjunct past-thus-uncertain-they
home-their. 13 ki:-napup-i:ke-wak wi-wisini-wat. 13 Past tense-soup-made-
they desiderative-eat-they. 14 umsaṃakamitenik i:ʔi napup anišina:pe

o-ki:papu:ta-tan. 14 Being so hot that soup Indian he-past tense-
uncertain-blew-it. 15 awe:si oki:-kakwe:cim-an anit wecitu:taman i:ʔi.
15 Animal he-past tense-ask-uncertain what why do you do that. 16 ki:
-kikito ni-taki:-pu:ta-tan. 16 past tense-say I-cool-blew-it. 17 mi:š
ašikwa ki:-maci-se:kise-t awe:si. 17 And so now past tense-preverb,
started-uncertain-he animal. 18 ki:-ʔinetak aw:nan taš na waʔa.
18 Past tense-uncertain who is this (no meaning) uncertain uncertain.
19 tin:manito kiša--namu-t mi:nawa: teki-puta:-ciket. 19 what kind of
god is this warm-breathe-whose and cool-blew-uncertain. 20 mi:š ka-iši-
kici-paʔiwe-t. 20 And so conjunct past-thus-much-run away-he. 21 ka:win
taš wika ke:api o-w-caya:wasin awe:si init anišina:pe-n. 21 No (no
meaning) ever he-future tense-will not live with him animal that Indian
uncertain . 22 mi:-no:nkon weci-kusa:-t. 22 And-today uncertain-fears-he.

Explanatory Note

Key to symbols and several abbreviations:

- i underlined vowel for nasalization
- () enclosed a comment
- morpheme breaker

Orthographical Statement: All the consonants are equal in value to Pike's phonetic chart and agree with Bloomfield's consonants. The vowels are as follows:

i:	represents	ii
i	"	i and i
e:	"	ee
e	"	e and e
u:	"	uu
u	"	u and u

o:	represents	oo
o	"	o and ɔ
a:	"	aa
a	"	a and ə

Free Translation

1 The Animal and the Indian

2 So the story goes the animal and the Indian lived together. 3 And
sometime ago they went hunting. 4 They wandered very far. 5 They were
very tired. 6 When they had killed game they went home. 7 As the
Indian was walking, his hands started to get cold. 8 And having cold
hands, he blew on them. 9 Then the animal asked him, 10 "Why do you
do that?" 11 The Indian said, "I'm warming my hands with my breath."
12 Now when they got home, 13 they made soup so that they could eat.
14 Since the soup was so hot, the Indian blew on it. 15 Then the animal
asked him, "Why do you do that?" 16 He said, "I'm cooling it." 17 And
now the animal started to get scared. 18 He thought, who is this? 19 What
kind of god is he whose breath is so hot and yet so cold. 20 Thus he ran
away. 21 The animal will never live with the Indian anymore. 22 And
today he fears the Indian.

Student: John D. Miller

Language: Chippewa

Informant: Miss Elizabeth Peake

Place: Redby, Minnesota

Date: July 21, 1958

1. e:sipan mino:wa wa:pus 1. raccoon and rabbit
2. e:sipan mino:wa wa:pus papautami:nuwak? 2. raccoon and rabbit playing around
together 3. mi:sa ki:wę eši:ni:ški:i:ti:wat 3. and so R2HI got each other mad
4. aši:kwa ki:wę ki:ka:mint wa:pus 4. now R2HI (raccoon understood) quarreled
at rabbit 5. wa:puse ani:n kai:nti:wanpanin 5. rabbit (ridiculing form-called
this by raccoon to make situation worse) what ever happened to you 6. uwusa:wa-
kusi:te:yanen 6. brown-you have such feet 7. mi:sa ki:wę kai:ši:-ki:wepatut
ki:ni:ma:wit 7. and so R2HI UN-went home -ran crying 8. ani:n enti:an no:sis
uti:kun ki:wę i:ni:w ukumisan 8. what matter grandchild (when talking to
grandchild) said R2HI that (his) grandmother 9. e:sipan kuša ninki:ka:mi:k?
9. raccoon it is so is quarreling at me 10. ani:n-tas e:ni:k 10. what-UN did
he say 11. wa:puse ani:n wenči-uwusa:wa-kusi:te:yanen 11. rabbit (in ridicul-
ing form) what (why) UN-brown-you have such feet 12. ą: no:sis ke:ko ke:kq
i:nentanken 12. oh grandchild don't anything think 13. ki:šp?in mino:wa
ki:ka:mi:k? u?u-iši 13. if again he quarrels at you this-say to him 14. ą:
no:kumis kuša ki:ki:šaoti:sot 14. oh my grandchild it is so cut herself with
an ax 15. wi:akupisot ase:man ni:nki:-ano:nik? či:sasi:kupi:kiška:wi:mak?
15. to bandage with tobacco UN-she hired me to crush tobacco and mix it
with water with feet 16. mi:-taš-i:iw ki:-api:či:-usa:wan-tek? ni:n-si:tan
16. and-UN-this UN-positiveness-dyed brown-UN my-feet 17. mi:sa aši:kwa
mino:wa ki:wi:či:iti:wat 17. and so now again they played together 18.
mi:taš mino:wa kai:ši:-miski:i:ti:wat 18. and-UN again UN-got mad at each
other 19. aši:kwa mino:wa ki:ka:mint wa:pus 19. now again quarreled at
(raccoon understood) rabbit 20. wa:puse ani:n kai:nti:wanpanin 20. rabbit

(ridiculing form) what ever happened to you 21. uwusa:wa-kusi:te:yanen 21.
brown-you have such feet 22. ą: no:kumis kuša ki:šaoti:sot 22. oh my grand-
mother it is so cut herself with an ax 23. ni:nki:-ano:nik? či:sasi:kupi:
kiška:wi:-mak? ase:man 23. UN-she hired me to crush tobacco and mix it
with water with feet tobacco 24. mi:-taš-i:iw ki:-api:či:-usa:wan-tek?
ni:n-si:tan 24. and-UN-this UN-positiveness-dyed brown-UN my-feet

PART II

25. mi:sa aši:kwa mino:wa wi:či:iti:wat 25. and so now again playing to-
gether 26. ači:na:ku ki:wi:či:iti:wak? aši:kwa mino:wa mi:kati:wak? 26.
little while they played together now again they fight 27. aši:kwa wi:ni-
tam ki:ka:mint e:sipan 27. now him also (rabbit understood) quarreled at
raccoon 28. e:sipane ani:n kai:nti:wanpanin 28. raccoon (ridiculing form-
called this by rabbit to make situation worse) what ever happened to you
29. pepiši:nakanuweane 29. you have such a stripped tail 30. kai:ši:-
ki:we-patut ni:ma:wit 30. UN-went home-ran crying 31. ani:n enti:an
no:sis uti:kun ki:wę i:ni:w ukumisan 31. what matter grandchild (when
talking to grandchild) she said R2HI that (his) grandmother 32. wa:puse
kuša ninki:ka:mi:k? 32. rabbit it is quarreling at me 33. ani:n
kai:nti:wanpanin 33. what ever happened to you 34. pepiši:nakanuweane
inti:k? 34. you have such a stripped tail he said to me 35. ą: no:sis
ke:ko ke:kę i:nentanken 35. oh grandchild don't nothing think 36.
ki:šp?in mino:wa i:iw ini:k? u?u-iši 36. if again that he say to you
this-say to him 37. no:kumis kuša ante:wa:ki:-ten paki:tonktank i:ma
37. my grandmother it is burnt sticks putting pack down 38. i:ma nanai:ta
ni:mpimi:-patu-na:pan 38. there it happened to be UN-running-UN 39.
mi:-taš-i:ma kai:ši:-panki:šinkin ni:so:wank 39. and-UN-there UN-they
fell down my tail 40. mi:-taš-i:iw wenči-pepiši:nakanuweane 40. and-
UN-that UN-why I have a stripped tail 41. mi:sa aši:kwa mino:wa

ki:wi:či:iti:wat 41. and so now again they were playing together 42.
ači:na:ku ki:-mino:-wi:či:iti:wat 42. a little while UN-nicely-playing
together 43. aši:kwa mino:wa ki:mi:kati:wat 43. now again they fight
44. aši:kwa ki:ka:mint e:sipan 44. now (rabbit understood) quarreled at
raccoon 45. ani:n wenči-pepiši:nakanuweane 45 what (why) UN-you have
such a stripped tail 46. ą: no:kumis kuša ante:wa:ki:ten paki:tonktank
46. oh grandmother it is burnt sticks putting her pack down 47. ki:panki:
šinon i:ma 47. it fell there 48. ni:so:wank nanai:ta i:ma 48. my tail
it happened to be there

Explanatory Note

This data transcribed directly from the informant's interrupted dis-
course lacks the continuity of a taped text.

The phonemes employed correspond to those used by Bloomfield in his
Eastern Ojibwa with these exceptions: no distinction is made between fortis
and lenis consonants, and the vowels u and e, which Bloomfield terms "re-
duced vowels," are here given full phoneme status with vowel qualities
similar to the vowels in boot and ate, respectively.

Key to symbols and abbreviations:

: indicates length
(.) encloses a comment, or variant meaning
R2HI relates second hand information
UN uncertain

Free Translation

1. The Raccoon And The Rabbit
2. The raccoon and the rabbit were playing around together. 3. And so,
the story goes, they got each other mad. 4. Now the raccoon starts
quarreling at the rabbit. 5. Rabbit, whatever happened to you? 6. Why
do you have such brown feet? 7. And so, the story goes, the rabbit ran
home crying. 8. What's the matter grandchild? said his grandmother. 9.
The raccoon is quarreling at me. 10. What did he say to you? 11. Rabbit,

why do you have such brown feet? 12. Oh grandchild, think nothing of it. 13. If he quarrels with you again, say this to him. 14. Oh, my grandmother cut herself with an ax. 15. And in order to bandage it with tobacco juice, she hired me to crush the tobacco and mix it with water with my feet. 16. And that is, positively, how my feet were dyed brown. 17. And so once again they played together. 18. And once again they got each other mad. 19. And again the raccoon quarreled at the rabbit. 20. Rabbit, what ever happened to you? 21. Why do you have such brown feet? 22. Oh, my grandmother cut herself with an ax. 23. She hired me to crush the tobacco and mix it with water with my feet. 24. And that is, positively, how my feet were dyed brown.

PART II

25. Once again they are playing together. 26. After a little while of playing together they again begin to fight. 27. This time the rabbit begins to quarrel at the raccoon. 28. Raccoon, what ever happened to you? 29. Why do you have such a stripped tail? 30. The raccoon ran home crying. 31. What's the matter grandchild? said his grandmother. 32. Rabbit is quarreling at me. 33. What ever happened to you? he said. 34. Why do you have such a stripped tail? 35. Oh, grandchild think nothing of it. 36. If he says that to you again, you say this to him. 37. My grandmother was putting down her pack of burnt sticks. 38. I was running and my tail happened to be there. 39. And there they fell down on my tail. 40. And that is why I have a stripped tail. 41. And so once again they were playing together. 42. For a little while they played nicely together. 43. Then they started to fight again. 44. The rabbit began quarreling at the raccoon. 45. Why do you have such a stripped tail? 46. Oh, my grandmother was putting her pack of burnt sticks down. 47. It fell there. 48. And my tail happened to be there too.

Student	Willy Brandle
Informant	Miss E. Peake Redby, Minn.
Language	Chippewa
Date	August 8, 1958

awesi minawa anišinate

Animal and Indian

- 1 a) ay-inta.-wak sa-kiwi awesi minawa anišinate //
- ?-home-they so-it-was animal and Indian
- b) ay-inta.-wak sa-kiwi awesi minawa anišinate //
- ?-home-they so-it-was animal and Indian
- c) inkodink ay-inta.-yank anišinate //
- At-one-time ?-home-we(speaker †) Indian
- 2 a) mi.-sa-kiwi ka.-iši-kiwose.-wat //
- and-so-it-was Cpast-thus-hunt-they
- b) mi.-sa-kiwi ka.-iši-kiwose.-wat //
- and-so-it-was Cpast-thus-hunt-they
- c) mi.-sa ašikwa ka.-iši-kiwose.-yank //
- and-so now Cpast-thus-hunt-we (speaker †)
- 3 a) wa.sa ki.-papa-iša-wak //
- far Ipast-around-go-they
- b) wa.sa-ku ki.-papa-iša-wak //
- far-very Ipast-around-go-they
- c) wa.sa nin-ki.-papa-iša-min //
- far 1st.p-IPast-around-go-1st.p.pl.subj.
- 4 a) mi.š ka.-iši-kikaci-ninci-waci-t ašaw anišina.pe //
- and Cpast-thus-cold-hand-pl.-he that Indian

- b) kikaci-ninci-waci-t itaâ a?aw aniâina.pe
cold-hand-pl.-he ? that Indian
- c) -----
- 5 a) mi.-taâ ka.-iâi-pa-puta.-tan-k inyo o-nincin //
and-- Cpast-thus-towards-blow-it-pl. those his-hands
- b) o-ki.-pa-puta.-ta.n-a.n ini o-nincin //
he-past-towards-blow-it-pl. those his-hands
- c) wa.pa-m-a.-k aniâina.pe pa-puta.-tan-k inyo o-nincin...
see-anim.-3rd obj-he Indian towards-blow-it-pl. those his-hands
- 6 a) awesi taâ o-ki.-kakweci-m-a., ani.n taâ i?i
animal -- he-past-ask-anim.-him, why - that
wen-ci-tota-m-an //
why-this-do-anim.-you?
- b) awesi taâ oki.-kakweci-m-a., ani.n taâ i?iw
animal -- he-past-ask-anim-him, why -- that
wen-ci-tota-m-an //
why-this-do-anim-you?
- c) in-ki.-kakweci-m-a., ani.n taâ i?iw wen-ci-tota-m-an //
I-past-ask-anim-him, why -- that why-this-do-anim-you?
- 7 a) aniâina.pe taâ ki.-ikito, kikaci-ninci-wacean ...
Indian -- past-say-he, cold-hand-pl † ?
- b) anisina.pe taâ ki.-nakwetam, kikaci-ninci-wacean ...
Indian -- past-answered-he, cold-hand-pl † ?
- c) ha. nin-kikaci-ninc-i-wac, ikito, ...
Oh, my-cold-hand-pl.-they C he said
- 8 a) nin-kiâa-namu-no-ta.n-a.n inyo ni-ninc-in //
I-warm-breath-?-it-pl. those my-hand-pl.
- b) and c) ----

- 9 a) mi.-sa ašikwa ka.-iŝi-kiwe.-wat //
and so now Cpast-thus-go home-they
- b) ---
- c) mi.-sa ašikwa ka.-iŝi-kiwe.-yank //
and-so now Cpast-thus-go home-we
- 10 a) ---
- b) winke ki.-bakade-wak //
very much past-hungry-they
- c) ---
- 11 a) kata-kuŝin-owat enta-wat ki.-napup-ike-wak wi-wisin-owat//
when - 0
after-get there-they home-their past-soup inf.-eat-they
- b) mi.-sa ka.-iŝi-napup-ike-wat wi.-wisin-owat //
and-so Cpast-thus-soup-make-they inf-eat-they
- c) kata-kuŝin-a.nk enta-yank nin-ki.-napup-ike-min wi.-wisin-ank//
When-get there-we home-our lstp-past-soup-make-lstpl inf.-eat-we
- 12 a) o-sa.ma-kamiten-ik i?iw napop //
it-warm-liquid that soup
- b) ašikwa wisine-ank ani.sna kici-kiŝa-kamitek i?iw napop//
now eat - we ? much-hot-liquid-it that soup
- c) o-sa.ma-kamiten-ik i?iw napop
it-warm-liquid that soup
- 13 a) anisina.pe o-ki.-pa-puta.-ta.n //
Indian he-past-toward-blow-it
- b) o-ki.-pa-puta.-ta.n a?aw aniŝinape //
he-past-toward-blow-it that Indian
- c) minawa nin-ki.-wa.pa-m-a. pa-puta.-ta.n-k i?iw napop //
and I-past-see-anim-him toward-blow-it that soup
- 14 a) awe.si o-ki. -kakweci-m-a.-, ani.n wen-ci-tota-m-an i?i //
animal he-past-ask-anim-him, why why-this-do-anim.-you that?

- b) awe.sɪ taʂ o-ki.-kakweci-m-a.,ani.n taʂ iʔiw wen-ci-tota-m-an//
animal -- he-past-ask-anim-him,why -- that why-this-do-anim-you
- c) ani.ʂ iʔiw wen-ci-tota-m-an, nin-ki.-ina. //
why that why-this-do-anim-you I-past-asked him.
- 15 a) ki.-ikito nin-taki-puta.-ta.n iʔiw napup //
past-say he I-cool-blow-it that soup
- b) aniʂina.pe taʂ o-ki.-nakwetaw-an, nin-taki-puta.-ta.n //
Indian -- he-past-answered-him, I-cool-blow-it
- c) aniʂina.pe taʂ nin-ki.-ik, ha. o-sa.ma-kamite.-k ...
Indian -- me-past-he say, oh, it-warm liquid-it
... nin-taki-puta.-ta.n //
I- cool-blow - it
- 16 a) mi.ʂ aʂikwa ki.-maci-sekise.-t awe.sɪ //
and now past-start to-afraid-he animal
- b) mi.-sa aʂikwa ki.-maci-sekise.-t aʔaw awe.sɪ
and-so now past-start to-be afraid-he that animal
- c) mi.-sa-na asikwa ki.-kos-ak ...
and-so - ? now past-get-scared-Ihim
- 17 a) --
b) iʔiw taʂ iko ki.-kincipaiwe-t //
that -- it was past-runaway-he
- c) --
- 18 a) ki.-inentan-k awenɛn taʂ nɔ waʔaw tino-manito ...
past-think-he who is -- ? that kind of-God
- b) ki.-inentan-k awenɛn taʂ kiwɛ waʔaw ...
past-think-he who is -- anyway that
- c) ki.-inentam-a.n awekwɛn waʔaw kino.wa awekwɛn //
past-think-I person that what kind person

- 19 a) keša-namonotank minowa teki-potacike-t //
hot-breath whose and cold-have+(?)-he
b) keša-namot minawa teka-namut //
hot-breath and cold-breath
c) ...
- 20 a) ---
b) mi.-sa-ko ki.-kici-se.kise-t //
and-so-was past-much-afraid-he
c) ---
- 21 a) mi.š ka.-iși-kincipaiwe-t //
and Cpast-thus-run away-he
b) see 17 b
c) mi.š in-tawac ka.-iși-kincipaiwe-a.n //
and I-decided Cpast-thus-run away-I
- 22 a) ka.win taš wika ke.api ta-wi-cayawinti-si. wak anišina.pe
no -- ever will it be fut-int.-live together-they Indian
minawa awesi //
and animal
b) and c) ---
- 23 a) mi?i nonkom wen-ci-kici-paiwe-t awesi wa.pam-a.-cen anišina.pe//
so to-day why-this-much-go-he animal see-him-ing Indian
b)mi.š i?iw nonkom wen-ci-kici-paiwe-t a?aw awesi
and that to-day why-this-much-go-he that animal
wa.pam-a.-cen anišina.pe. //
see-him-it Indian
c) mi.taš i?iw nonkom wen-ci-kos-ak wa.pam-a.-kin anišina.pe//
and --that to-day why-this-afraid-I see-him-I Indian

Explanatory Note

This story is told in three versions, in which
Version a) is the version as it was told the first time
Version b) is the repetition of the story
Version c) is the version as told by the animal, one of the
participants in the story.

Phonemics: Due to reading Bloomfield's Ojibwa, I have no voiced
stops, but the voiceless ones have not been identified as to
whether they are fortis or lenis (due to much uncertainty)

Orthographical Statement:

č has been symbolized by c

š has been symbolized by š

nasalization has been symbolized by ̣ under a vowel

length has been symbolized by ː after a vowel

glottal stop has been symbolized by ʔ

Abbreviations:

Cpast	means	Conjunct past
anim	"	animate
pl.	"	plural
--	"	morpheme without lexical meaning
p.	"	person
?	"	unidentified

Free Translations

Version a)

It was that the animal and the Indian were living together. And so it was that they went hunting. They wandered far. Getting cold hands, that Indian blew on his hands. The animal asked him, "What (why) are you doing? (why are you doing that?)" The Indian said, "Because my hands are cold, I am warming them with my breath." So it was now that they went home. When they arrived there at their home, they made soup that they could eat. The soup being so hot, the Indian blew on it. The animal asked him, "Why do you do that?" He said, "I am cooling it." And so it was that the animal started to get scared. He thought, "Who is this kind of God, whose breath is hot and whose breath is cold. And so he then ran away. Not ever will it be, that the animal and the Indian will ever live together. So that's why the animal runs away today when it sees the Indian.

Version b)

It was that the animal and the Indian dwelt together. And so it was that they went hunting. They wandered very far. And so that Indian got cold hands. And he blew on his hands. The animal asked him, "Why do you do that?" The Indian answered, "My hands being cold, I am warming them with my breath." So it was that now they went home. They were very hungry. And so they made soup so that they could eat. The soup being so hot, the Indian blew on it. The animal asked him, "Why do you do that?" The Indian answered it, "I am cooling the soup with my breath." And so it was that the animal started to be afraid.

So it was he ran away, he thought, "What is this anyway, he that has hot breath and cold breath. And so it was that he was much afraid. And so that's why he runs away today when he sees the Indian.

Version c)

At one time the Indian and I had a home together. And so it was now that we went hunting. We wandered far. Seeing the Indian blowing on his hands, I asked him, "Why do you do that?" "Oh, my hands are cold," he said, "I am warming them with my breath." And so it was that now we went home. When we arrived at our home, we made soup so that we could eat. As we were eating now the soup was very hot. And I saw him blowing on that soup. "Why do you do that?" I asked him. "Oh, the soup is so hot, I am cooling it with my breath," he said to me. And so it was that now I got scared of him, I thought, "Who is this, this kind of person?" And so I decided I ran away. And so that's why I am afraid today whenever I see the Indian.

Student: Charlotte Jensen
Language: Chippewa
Informant: Elizabeth Peak
Redby,
Minn.
Date: August 4-5, 1958

Week End Trip Home

(1) gi:kisi:bi:gisagi:nige:wi:gi:š̌i:gak ningi:ma:ja:kamiskwa:wagokag
ningi:-i:š̌a:// (1) Saturday (when it was scrubbing the floor day) I left
Cass Lake I went to. (2) ningi:poss gici:oda:ba:ning uma: Grand Forks//
(2) I got on big car here Grand Forks. (3) be:mi:ci:kamag i:daš̌ ningi:
nigapa:// (3) Bemidji I got off. (4) ninta:nagi:anta:wa:ba:mag nima:ma:
mina:wa:ni:š̌i:mę// (4) I tried to look for them my mother and my younger
sister. (5) ka:wi:n a:goci: ningi:wa:ba:ma:si:g// (5) No anywhere
I did not see them. (6) a:da:we:wig kami:gung ningi:opi:di:ke:gi:wi:a:
ta:we:ya:n bangi: ge:ku wa:mi:ci:yan// (6) In the store I went in to
buy little something to eat. (7) mi:daš̌ mi:na:wa:iwiti ci:gisa:ga:-i:gan
ga:ni:-i:š̌i:š̌ayan// (7) And so again over there near the lake I went.
(8) ningi:na:na:ma:dap ima:a:pa:be:win a:te:g// (8) I sat around there
chair where it is. (9) ningi:t a:š̌i:wi:ssin mina:wa: ningi:ga:ganowab//
(9) I ate there and I watched. (10) ni:š̌ be:mise:ma:akin ima:gi:unji:ma:
ma:ji:bi:te:wan// (10) Two airplanes (things that fly) there they started
from there. (11) mina:wa:ku winji:bosiwad pa:pa:mi:bi:sowad igiu gici:mo
kuma:nag mina:wa: wa:sa:moci:ma:nan pa:pa:mi:b i:te:gin// And is place
where they got on getting a ride those (living) white people and motor boats
going back and forth. (12) mi:daš̌ ga:ni:-i:š̌i:ma:jayan mina:wa: a:da:
we:wi:gami:gung gi:upindi:ge:yan// (12) And I went again in the store I
went in. (13) ningi:na:kwe:š̌ka:wa: daš̌ ima: i:kwe: węnji:pad ma:d

a:pi:muk// (13) I met her there woman who comes from Redby. (14) a:ci:na
ku ningi:ka:ka:nonindi:min// (14) Little-while is we-talked-together.
(15) na:gac mina:wa: ningi:nakwe:šška:wa:mi:š i-iu gi:wi:ndama:wit
niš:me:yan gi:wa:ba:ma:t// (15) Later again I-met-her and so she-told-me
my-sister she-saw-her. (16) ga:iši:anta:wa:ba:mag mi:sa: ka:wi:n ni:gi:wa:ba:
ma:si: a:goci:// (16) I went-and-looked-for-her and so no I-did-not-see
anywhere. (17) mi:sa: a:šikwa: ningodwa:so di:ba:-i:ganik gi:possi:yan
mina:wa: gici:oda:ba:ning// (17) And so now six that time I-got-on and
big car. (18) mi:daš ga:i:šita:gošina:ng iwiti kamiskwa:wagokag//
(18) And then I got-there over-there Cass Lake. (19) ga:e:ši:a:nda:wa:ba:
ma:gwa: Tonsis// (19) I-looked-for-them Tonsis. (20) me:gwa:mana:škosi:
we:wag nomag igu ningi:pa:bi:a:g ci:bi:gi:we:a:d// (20) While-they're-
making-hay for-awhile it is I-waited (for them) to come home. (21) oni:ja:
nisi:wa:n wi:n i:ko gi:a:bi:wan// (21) Their-children it is they-were-
home. (22) ningi:wi:ndama:gog isaš igiu a:binoji:yag ni:ma:ma: mina:wa:
ni:šši:-i:me ima: gi:pi:mi:-iša:wa:gwin a:na:pini:a:nta:wa:ba:mi:wa:d//
(22) They-told-me those children my mother and sister there they stopped in
looking for me. (23) mi:sa: gi:ya:šwe:ška:wi:wa:d// (23) And so they-
missed-seeing-me. (24) ningi:aša:mi:gu daš a:ka:we: ima:// (24) They-
fed-me wait there. (25) cipwa:ni: ma:ja:yan gi:ni:-i:ša:yan Moka:-a:m//
Before I went going over Sunrise (Indian Bible School). (26) gi:ma:wa:nci:
-iti:wag ima:we:ški:bima:di:si:wa:d ge:git gi:minowinta:gwat// (26) They
having come young people sure enough it was joy. (27) e:šškwa:na:wa:kwe:g
a:na:ma:-e:gi:ši:gak ka:ye:nin ima: ningi:opi:sinta:m// (27) Afternoon
Sunday me also there I went and listened. (28) mi:daš a:ši:kwa iškwa:wi:
si:ni:yan ka:-i:ši:-i:ša:yan Be:mi:ci:kamag// (28) And now after-eating
I-went-to Bemidji. (29) gi:possi:ya:d gici: oda:ba:ning uma: daš gi:pi:
-a:še:gi:we:yan// (29) I-got-on big car here I got back.

Explanatory Note

Phonemes: a as u in but a: as a in father
 i as i in bit i: as ee in beet
 e as e in pen e: as a in state

 c as ch in church
 ʃ as sh in shin
 - between vowels represents glottal stop

Free Translation

On Saturday I went to Cass Lake. I got on the bus here in Grand Forks and got off in Bemidji. I tried to find my mother and younger sister there, but couldn't find them anywhere. So I went in a store to get me a little something to eat, and went over near the lake and sat on a bench to eat it. I watched some white people taking rides on two airplanes. There were motor boats going back and forth on the lake.

Then I went into the store again and met a woman from Redby. We talked for awhile. Little while later I met her again and she said she had seen my mother and my sister.. I looked for them again, but still didn't find them so, as it was six o'clock, I took a bus to Cass Lake.

I went to the Tonsis, but they were busy making hay, so I waited for them to come home. Their children, who were home, said that my mother and sister had stopped in looking for me earlier. The Tonsis asked me to eat there before I went over to the "Sunrise Indian Bible School."

It was a joy to see all the young people who had come that Sunday afternoon to listen. I listened too.

Then after eating there, I went to Bemidji and took a bus from there back to Grand Forks.